1: Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

work is done. In order to ascend to a Bhoi house, you have to climb up a notched pole. The Bhois sacrifice a he-goat and a fowl to *Rih-lingkong* (Khasi, *Ramieu ding*), the household god, when they build a new house.

VILLAGES.

Unlike the Nagas and Kukis, the Khasis do not build their villages on the extreme summits of hills, but a little below the tops, generally in small depressions, in order to obtain some protection from the strong winds and storms which prevail in these hills at certain times of the year. According to the late U Jowlon Roy, it is *seng*, or taboo, to the Khasis to build a house on the last eminence of a range of hills, this custom having perhaps arisen owing to the necessity of locating villages with reference to their defence against an enemy. Khasis build their houses fairly close together, but not as close as houses in the Bhoi and Lyngngam villages. Khasis seldom change the sites of their villages, to which they are very much attached, where, as a rule, the family tombs are standing and the *mawbynna* or memorial stones. In many villages stone coffins and memorial stones are to be seen which from their appearance show that the villages have been there for many generations. During the Jointia rebellion the village of Jowai was almost entirely destroyed, but as soon as the rebellion was over the people returned to the old site and rebuilt their village. Similarly, after the earthquake, the ancient village sites were not abandoned in many cases, but the people rebuilt their houses in their former positions, although in Shillong and Cherrapunji they rebuilt the walls of the houses of wooden materials instead of stone. There is no such thing as a specially reserved area in the village i.e. the Siem and the *nobility*, all the people, rich or poor, living together in one village, their houses being scattered about indiscriminately. To the democratic Khasi the idea of the Siem living apart from his people would be repugnant. In the vicinity of the Khasi village, often just below the brow of the hill to the leeward side, are to be seen dark woods of oak

1: McCormack E-4,5 (1954-1958) 1964
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...action. In other words, a state is not a fixed territorial entity. In the early twentieth century, the most populous of the 25 chiefdoms, Khyrim, contained 7633 persons occupying 7,809 houses in 372 villages, and the least populous, Nongkhlaw, contained 2 persons occupying 33 houses in 3 villages. Forty of the chiefdoms were headed by a *spain* (*sad*), three by a *lyngdoh* (*priest*), six by a *siemlieh*, or one by a *wahadadar*. These leaders all had executive and judicial functions, but a chief's authority was limited in that he had to obtain the approval of his executive council before acting. The other leaders were subject to a similar limitation. A chief maintained a small palace force. His major sources of revenue were market tolls, fines, and, more recently, rents from licenses to distill raw whisky. Succession to a ruling role in the larger states traditionally involved election by members of a lineage that had a hereditary right to elect, from among members of a lineage that had the hereditary right to rule. In British times, the election basis was broadened, differentially in the various states, even to the point of popular election. Cf. Arnhem 1955, Lyngdoh 1965 for recent modifications. The three classes of lineage are the nobles, the commoners, and the slaves or servants. No stratification applies only to the commoner lineages in the native-state system, for there is no hypergamy and in a village assembly everyone has equal status. The noble lineages have the hereditary right to elect from among their male members roles such as village or state priest, counselor to a chief, or electors of a chief. The few lineages which today are considered as slave or servant lineages feel the traditional obligation to render special services to a chief's household. There is an Khasi term for "commoner." Every lineage other than a noble or a slave lineage is a commoner lineage, and the commoner lineages are in the majority. Warfare. Warfare was repressed by the British, and little is known for certain about its traditional forms. The nation which threatened the British were the subtribes and the Jaintia and. Traditional goals included taking heads to obtain Khasi and captaining women from the Khasi.

BIBLIOGRAPHY: Among well-indigenous religions, a British Calvinistic Methodist missionary penetrated into Cherrapunji in 1832, and the work that he began continues to this day. His society, which has since become the Welsh Presbyterian Foreign Mission, introduced writing, village primary schools, a high school, a theological seminary, and a hospital. Competing missionaries followed, and by 1914 some 18,000 Khasis were paroling over the hearts and souls of traditional Hinduism and Islam but also of the Buddhism, Brahmo Samaj, Arya Samaj, and Theosophy. By 1914, by the 100th anniversary of the Church of God and the Seventh Day Adventists were